Nettie M Senger

CHURCH OF THE BRETHREN AT WORK IN NAVAHO LAND

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THE CHURCH OF THE BRETHREN AT WORK IN NAVAHOLAND

(Revised 1956)

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Ministry and Home Mission Commission
GENERAL BROTHERHOOD BOARD
Church of the Brethren
22 South State Street
Elgin, Illinois

Price, 20c

Land of the Navaho

The Lybrook Indian Mission, New Mexico, was opened by the Ministry and Home Mission Commission of the Church of the Brethren in September 1953. It is located off the Navaho reservation in what is known as the "checkerboard" country in Navaho District Seven along State Highway 44.

The area served by the mission is one of stern grandeur, being a land of high mesas with steep cliffs or drops from the mesa to the floors of the canyons below. Each mesa seems to wear a gay squaw skirt as the cliffs flare out at the bottom with rocks and dirt like the ruffles of a full squaw skirt, with the red, yellows, tans, and grays of the stratification lending stripes of color. It is the land of the piñon pine and the juniper, with scattered tall pines here and there. It is the land of the sagebrush and the Russian thistle, with beautiful desert flowers during the spring, summer, and fall such as red, yellow, and purple cactus, the pale sago lily, the brilliant desert fireweed, the purple beeweed, and many others whose names we have not yet learned. It is the land of sunshine and deep azure skies, the land of stillness, of stars so bright you feel you can almost touch them, and the land of gorgeous full moons. It is also the land of the rabbit, the coyote, and the rattlesnake. Above all it is the land of the Navaho.

Navahos–the People

Who are the Navahos? They belong to the great Athabascan language family which extends from the Dene tribes in the Yukon Valley of Alaska south to the Apachean groups, some of which extend to the borders of Mexico. The Spanish first encountered the Navahos in northern New Mexico in the area now served by the Lybrook Indian Mission. We see the results of that encounter, as most of the Navahos in our area have Spanish names such as Martinez, Jose, Hasoesa, Herraro, Costello, Largo, and Lopez. One of the families in our area has the Indian name of Comanche.

The Navahos intermarried with the Pueblos and probably learned weaving from them. Today the art of weaving is slowly dying out, for many of the younger girls do not know how to weave and the older weavers are slowly leaving us to go to the Great Beyond.

The Navahos became shepherds when they took possession of the sheep originally obtained from Spain through Mexico. These sheep were abandoned by the Pueblos when they fled at the time of the rebellion. Today most Navaho families make their living by raising sheep. Every member of such a family has some sheep to call his own. When a baby is born into the home some of the next lambs dropped are allotted to the baby. Navaho children are taught early in life how to care for the little lambs and how to herd sheep.

The White Man's History in Navaholand

As this great state of New Mexico was being settled, the white man more and more took over lands that the Navahos considered theirs. The Navahos, pushed off the more fertile parts of the country, gradually found that their small herds of sheep, tiny patches of corn, and small orchards were not enough to feed their growing families. When hungry they stole sheep and corn from the Pueblos and sometimes from non-Indians. From non-Indians, they stole that much-desired possession, the horse.

The white man's protest to the Federal Government was loud and long. During the Civil War it was feared that the Indians would join with the rising tide of the Mexicans in the area to force the return of New Mexico to Mexico, to whom it originally belonged. So, at the advice of Kit Carson, an army was put under his leadership to put down these depredations. He proceeded to burn orchards, destroy the cornfields, and kill the sheep, forcing the Navahos to such hunger that they surrendered in 1864. Some, however, hid out in the Grand Canyon areas and never were taken. The march of the Navahos to Fort Sumner,

New Mexico, might be called the first death march as so many old and ill Navahos were left dying and shot by the roadside. The four years of imprisonment at Fort Sumner were such that we can well be ashamed of them.

In 1868 Indian leaders signed a peace treaty with the United States. The Navahos agreed to stay within certain areas and not molest the whites. The United States made promises to provide educational, economic, and medical aids which history shows were very poorly kept. There were 15,000 Navahos who left Fort Sumner in 1868. Today there are 75,000 plus. Since we have been here at the Lybrook Indian mission, some of the Navahos have said to us: "We were punished for some of the things the Apaches did." This might be true as the Apaches were much more warlike than the Navahos.

In most respects the area set aside for the use of the Navahos was of inferior quality. Most of the water and grasslands they had previously used were in the hands of the white man after 1868. This treatment of the Navahos in the past has made the Indian suspicious of the white man, as well it might. When we first arrived we heard an Indian evangelist tell of his own conversion about eleven years ago and how his father told him he had betrayed his people by going over to the white man's God. His father disowned him. This story, however, had a happier ending, for his father became a Christian in October 1953.

How It All Began

In 1922 the Home Missions Council of North America asked the Church of the Brethren to begin work among the Indian Americans in a particular area of the Southwestern United States. But we did nothing.

In 1949 Mr. and Mrs. LeRoy Hanagarne (Han a garne) sent a request to Mrs. Hanagarne's home church—Clovis, New Mexico —that something be done for the Navahos. Mr. Hanagarne is a fine Christian Navaho, and their children had gone or were going to school at the Farmington Methodist mission. Two of the older ones were already students at McPherson College. This request started investigation by the Colorado and Oklahoma

districts and later an approach to the General Brotherhood Board. In November 1952, after much careful investigation, approval was given to start our work. A rather new mission which was not in use was purchased for our beginning work.

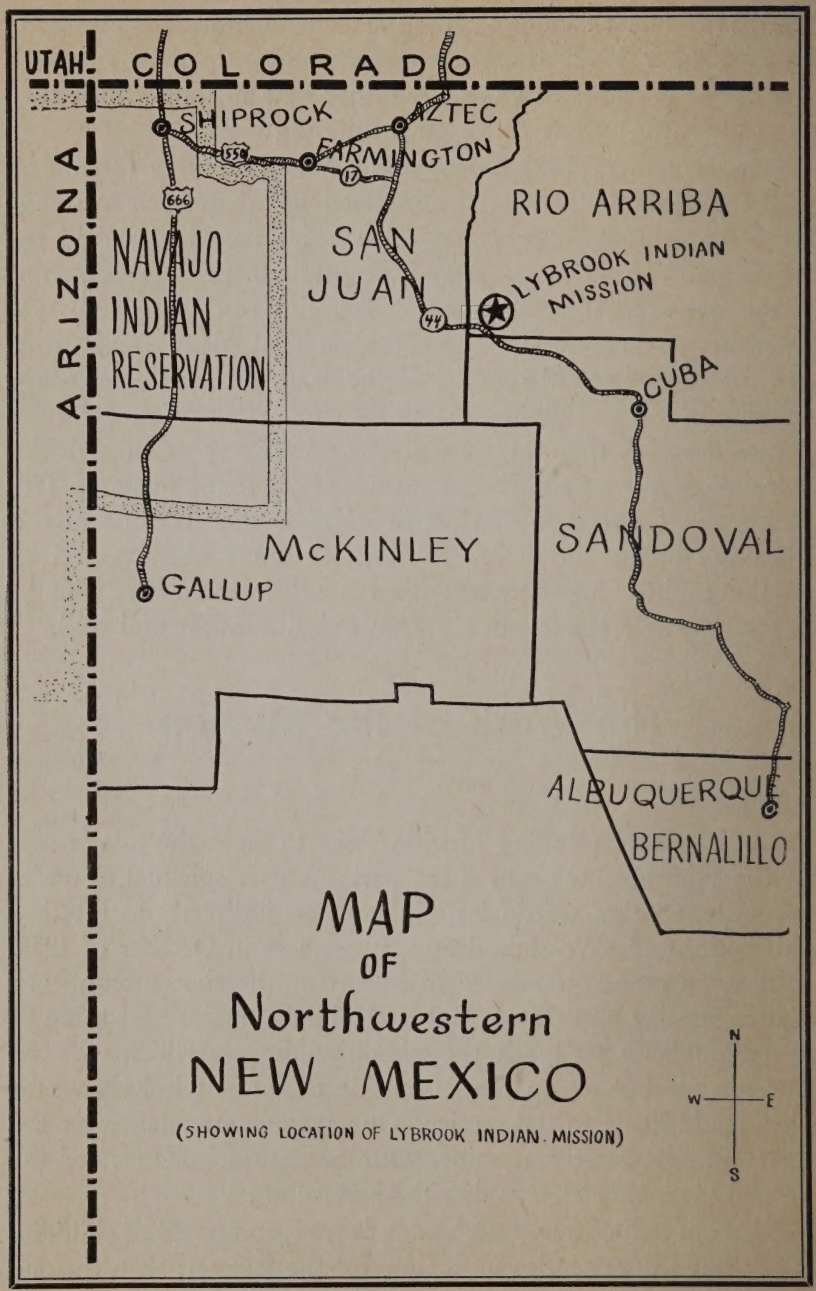
In September 1953 *Ernest* and *Olivia Ikenberry* responded to the call of the General Brotherhood Board to open our new work at Lybrook. For twenty-nine years they had served on the China mission field. They have given themselves devotedly to the many responsibilities in the beginning of the mission work —teaching school, maintaining the physical plant, ministering to the sick and to the families of the dead, preaching, teaching, serving in every manner. It is the hope that with enlarged permanent staff they can now give themselves more fully to the spiritual ministries and the evangelistic task of the mission. The making of converts to Christianity will be slow because of the Navaho's intense loyalty to his own culture and ways and to his long bitter experiences with the white man. We should expect no rapid results but we want to build solidly and well.

The Work of the Mission

Evangelism

The Lybrook Indian Mission seeks to serve the total needs of the Navahos. Of course the basic need is spiritual. Fundamentally, all that we do leads directly or indirectly to meeting this basic need. We started Sunday services in October of 1953, with an average attendance of seven for the first month. On Easter Sunday of 1955 we had over eighty present and some of these could not get inside the school building in which we hold our services but sat on boards outside the open windows where they could listen to the service. Our average attendance for the year 1953-54 was twenty-nine. Our average attendance for the second year, 1954-55, was fifty-three Navahos.

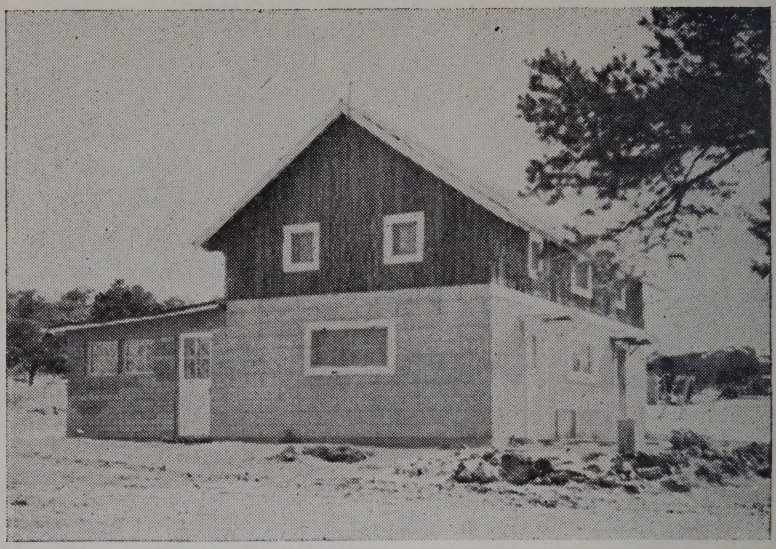
About half of our church attendance is composed of children. They stay in the service until time for the sermon; then they go to other rooms for Sunday school. For months following Christmas we studied the life of Christ during the Sunday-school period.



Location of the mission: In northwest New Mexico on State Highway 44, forty miles from Cuba and sixty-five miles from Farmington

Following the Sunday service we have a social hour when we serve Kool-Ade to the children and coffee to the adults. It is here that we have a chance to get acquainted with the people. We also have supervised recreation with the young people during this period. In playing together and talking over a cup of coffee we feel that we get closer to our Navaho friends than we do in a formal service, though we try to make the presentation of the gospel as interesting as possible by means of sermonettes, Bible stories, chalk talks, and hymn singing in both English and Navaho. We feel that a good bit of teaching is accomplished by reading the Bible in unison and also the hymns before they are sung. We also use Navaho gospel records prepared by the Gospel Broadcasters in Flagstaff, Arizona.

Gathering on Sunday for Worship Services

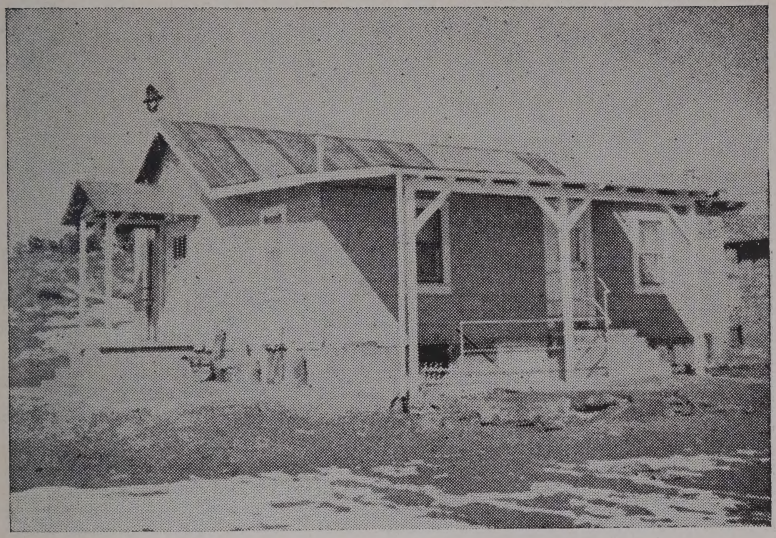


Mission Dwelling at Lybrook

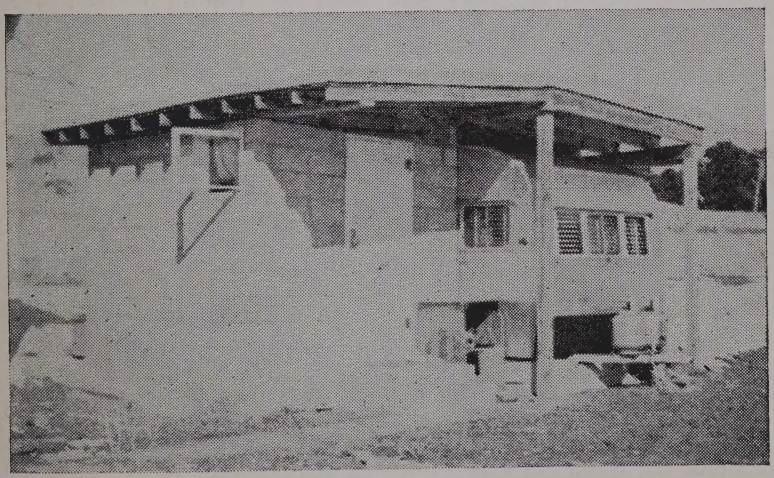
School

Our Lybrook Indian Mission school is an avenue of approach and friendship to a good many Navaho families and through them to the wider circle of their hogans and camps. We had not been here more than a week when we were visited by the vice-chairman of the local chapter of the Navaho Council and two other men asking that a school be started by the mission. We had not planned to start a school so soon, but because of repeated calls and pressure from those interested we started school on October 20. We had eighteen pupils registered before the year was over, with an average attendance of twelve. The age range was from six years to sixteen years and our grades from pre-first to third grade.

The second year our first enrollment was twenty-eight, but as we have only twenty-one desks in the schoolroom we decided to urge the older pupils to go to the government school in Shiprock, New Mexico. Then two others of our pupils moved, leaving eighteen on our roll with an average attendance of fourteen. Our grades again went from pre-first to third and our ages



The Schoolhouse



The Trailer House (Residence for Teacher)

The school gives religious teaching along with the regular classes

from six to thirteen years, which is better than the first year. The year 1955-56 we enrolled twenty-one and so far (October 1955) the average attendance is sixteen to eighteen. We pick up the children in the morning and deliver them at night. As we drive out fifteen miles to pick up our children, it makes about sixty miles of driving a day.

At noon we serve the children a hot lunch. So far a Brethren Service volunteer has done the cooking for our hot lunch program. The entire staff eats with the children at noon. This gives everyone a chance to fellowship with the children and places adults at all tables, making for better order at the tables.

Daily Vacation School

In July of 1954 we had our first daily vacation Bible school. Many of the older boys and girls go away to school at Dulce and Ignacio, Colorado; Shiprock, Aztec, and Albuquerque, New Mexico; Intermountain, Utah; Anadarko, Oklahoma, and in

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Hot lunches are served at noon

California. In summer most of them are at home and we had an enrollment of thirty-four in our two-week vacation school the first year. Our theme for Bible study was the life of Christ. This came right after our opening exercises and was followed by a period of supervised recreation. Then we had a period of handwork. We had each of the older girls make a dress, using our sewing machines. The in-between group made many things such as wooden airplanes, woven braided articles, and match boxes made with plywood and coping saws. After a hot lunch, which followed the handwork period, we had our closing period in Navaho led by a young Navaho ministerial student who helped us during our school. This year (1955) we again had a very fine Bible school with thirty-seven Navaho children enrolled and an average attendance of thirty-four.

Burials

We had not been in Navaholand a week before the body of a six-month-old baby girl was brought to the Lybrook mission

for burial. The Navahos are very much afraid of a dead body. While we were washing the little body and preparing it for burial, the old grandmother who had come with it fled and we did not see her again until the funeral was over. The aunt stayed with us. We asked her if it would be all right to have a Christian service and she replied, "Yes." So we tried to bring some comfort at the graveside service. Following the service they burned all of the baby's clothing and blankets. The idea may have been to send these garments to the spirit world, but at least it was a sanitary measure.

Since then we have had several funerals. Perhaps the most significant was that of old Grandpa Chavez, who was over eighty years old. He and Grandma Chavez had lived together for more than sixty years and in the same place. When Grandpa Chavez really began to fail, the family built a brand-new death hogan for him about three quarters of a mile from the original living quarters. One day when we were taking the children home from school Ernest Ikenberry was asked into the death hogan to pray for the old man. He was very low, as all could see, and the whole family was weeping. Old Grandma Chavez seemed most grateful for the prayer. The next Sunday afternoon he died and on Monday morning he was buried about a half-mile from the death hogan. Dick Wagoner had made a new box for him. Ernest Ikenberry performed the funeral service at the grave. The saddle, planting stick, and knife of the dead man and all his personal articles were broken at the grave and buried with him. As members of the staff were leaving they saw his horse being taken to the grave to be shot. The Navahos feel that every article has a spirit and all of these must be broken or "killed" so that they can accompany the dead to the land beyond.

Medical Care

Another service given by the Lybrook Indian Mission is to take the sick to the nearest medical care. Such things as burns, sores, impetigo, and cuts we can care for here, but patients more seriously ill are taken to the Brethren in Christ hospital, twenty-five miles from here. If they cannot care for them there

it means going to Crown Point, seventy-five miles over a rough dirt road, or to Shiprock, one hundred miles over a good blacktop road. Mostly we take them to Shiprock as the road, though longer, is better and can be covered in much less time than the road to Crown Point. Last year we took more than two hundred patients to medical care, traveling more than 5,000 miles. This year we took four hundred ninety-two patients about five thousand miles to medical care.

H. Spenser Minnich

The mission station wagon is used to carry the children to and from school as well as to take those who need medical attention to the hospital or clinic and to haul supplies needed by the mission

The opening of our clinical work is being planned for the summer and fall of 1956. For this new work we feel most fortunate in securing the services of William and Bernice Hayes of Davidsville, Pennsylvania. Bernice is a registered nurse and will

have charge of the clinical service. William is to be the business manager and the secretary-treasurer of the mission. He will assume responsibility for the physical development and upkeep of the mission property and equipment and will direct the BVS'ers who serve in this area of the work. The Hayeses have a three-year-old son, Danny, who will find life interesting and different in his New Mexico home.

William and Bernice Hayes

Navahos and Liquor

One of our trials has been the bar at the Lybrook Inn about a mile from the front gate of the Lybrook Indian Mission. After New Mexico made it legal for the Indians to buy liquor we were constantly bothered by drunk Navahos or called upon to take those who were hurt because of drunken brawls and vehicle accidents to medical care. One morning early we were asked

to take an old Navaho who had been hit on the head with a sharp rock by one of the largest squaws in the area. She was known as the local bootlegger and probably was drunk herself. He had bled most of the night and was in a state of shock when we reached him. A comforter was in the yard, covered with blood. He was lifted into the back of the station wagon and we started to medical care. On the way the deputy sheriff passed in his car. A little later the Navaho police car met the station wagon and stopped. Steve Henderson, one of the Navaho policemen, said to take him to the San Juan Hospital in Farmington and he would radio to them to accept him. We were afraid that he would die before we got him there. He was in the hospital about four days, had a blood transfusion or two, and then he was back home, seemingly as well as ever.

The bar is now closed, we are very happy to say. This is due to a quarrel between the owner of the building and the barkeeper. The barkeeper immediately posted to build another bar about three miles east of the present building. This set the whole area up in arms and petitions were circulated by ranchers, traders, Navahos, and the missionaries in the four counties affected—San Juan, Rio Arriba, Sandoval, and Whitney. Delegations visited the governor and the liquor office in Santa Fe and the county seat in Rio Arriba County, where the posting took place. The petition asked that no liquor licenses be allowed in this area so far from police protection (sixty miles from Navaho police and forty miles from the nearest state police). The whole affair was in litigation. We were notified of a hearing, which was held in our schoolhouse on August 3 with seventy Navahos, ranchers, traders, and missionaries present and all opposed to the bar. Last year, while the bar was still operating, the Navahos started a petition unbeknown to any of the missionaries. They had over two hundred eighty signers when they asked us to help them formulate a letter to go with it. Nothing resulted from that as it was just before election. But after this hearing, the state liquor director refused the permit. The barkeeper appealed to the district court but the court upheld the decision of the liquor director.

Our Livestock

We have two pigs to which we feed the mission garbage. Our cow is a gift from a Sunday-school class in Glendale, Arizona. She is a good cow giving around four gallons a day; this quantity meets our needs for school and staff. This year we also bought twenty-five little chicks and we now have eggs. We raised twenty-five roosters, which are in our food locker at Aztec, forty-nine miles away. Besides the pigs, the cow, and the chickens we have at the mission three cats—which, we are told, will keep rattlesnakes away—and a dog.

Garden

Our first summer (1954) we had a fine garden. The Navahos took a great deal of interest in it, especially in the tall Iowa hybrid corn which Dick Wagoner planted. Dick is six feet and over and it was at least two feet taller than he. The ears were big, and when compared with the small, scrawny Indian corn, presented quite a contrast. Last year besides the hybrid corn we grew sweet corn, squash, peas, carrots, onions, spinach, broccoli, and cantaloupes. The third year we planted onions and peas and other vegetables as well as a few zinnias to brighten up the north end of the garden. But since our well is failing and we could not irrigate, we had a rather poor garden.

Work Camp

The week before Easter we had our first work camp. Sixteen young people, three ladies, and their bus driver, arrived at five o'clock on Monday, April 5, 1955, from the Pasadena and Glendale churches. The next morning they were out mixing cement for sidewalks. Besides laying cement sidewalks they planted a Russian olive hedge, did some painting and carpentry, graveled part of the driveway, and spread some manure on the garden. It was not a case of all work and no play, for on Tuesday night we had three of our young married Navaho women come in and make fried bread to go with pinto beans for a Navaho meal. Wednesday afternoon the entire camp visited Chaco Canyon,

which has the largest pueblo ruins in North America, called Pueblo Bonito. On Thursday the group cleared a playground area from a patch of sagebrush and that evening a group of our Navaho friends came in and had a softball game between teams headed by Jim Mauzy, our trader at the Escrito Trading Post, and Dick Wagoner of our staff. Both teams were made up of Navahos and campers. It was a hilarious game which was followed by a hot chili supper. Over eighty were fed that night in our school dining room, in two shifts. Each day was closed with a vesper service. The work campers left at 5:45 a.m. on April 8, 1955, stopping at the Grand Canyon on their way home.

Mission Fellowship

The Lybrook Mission is very happy to be a part of a mission fellowship which consists of the four missions along Highway 44. The evening of the first Sunday of every month we meet at each mission in rotation. In 1955, for the second time, the fellowship sponsored an Easter sunrise service for both missionaries and Navaho workers. This year Reverend Bass, director of the Methodist Navaho mission in Farmington, New Mexico, spoke at the sunrise service. There is something inspiring in singing together *Up From the Grave He Arose* just as the sun rises above the mesa.

Staff

Four days before the Ikenberrys were to leave Elgin for New Mexico a young couple, *James* and *Mary Peterson* of Mountain Grove, Missouri, Brethren Service volunteers, were chosen to come out with them. Jim was a good carpenter and had had some experience with plumbing. Mary was a good cook and after the school was started took charge of the hot lunch program. The year they were here a septic tank was made and modern plumbing was installed. Natural gas was piped in from the main line along the road and gas appliances were installed. We were able to buy a Jacobs wind charger from the Brethren in Christ mission, as they found it necessary to put in a larger plant for their new hospital. This was installed, providing us with light, the pumping of water,

and the use of a washing machine and a bench saw. Jim and Mary left at the end of their first year in BVS to transfer to Florida where a building program was in progress. Other volunteers have come and gone in the two years since.

In May of 1954 *Dick* and *Ruth Wagoner* joined the staff. They were Brethren Service volunteers from the Panther Creek church at Adel, Iowa. Besides his gardening, Dick made play equipment for the school, such as sturdy swings made of chain on a two-inch pipe frame anchored in cement. He also made a volleyball court. And the two-inch pipe frame for a see-saw is anchored in cement. Ruth took over the hot lunch program for the first part of the year. In August 1954 *Ed* and *Joann Owen* joined the staff. Ed was from Chicago and Joann was from Bradford, Ohio. Joann was our schoolteacher and Ed looked after the transportation vehicles and the light plant and took charge of the boys' club. Ed and Joann brought out the trailer house bought by the mission. An annex of cement blocks was built to the trailer to add a bathroom and a place to set up the gas refrigerator. With this addition the trailer house is adequate for a couple to live in. A rough-lumber garage was built to house our vehicles. Upstairs we added a recreation hall which is a splendid addition to our facilities. An apartment to house BSC men is also a good addition to staff housing.

In February of 1955 *Esther Frantz* arrived. She was a Brethren Service volunteer from Pennsylvania and a good cook. She took over the hot lunch program for the school, and Ruth Wagoner then started work as office secretary, helping with the pile of letters which had accumulated because of conditions beyond our control. All members of the staff help wherever needed. Dick, Ed, and Esther took their turns at picking up and delivering the children during the school week and also for Sunday services. The girls take their turns in leading music and in playing the piano for Sunday services as well as in telling the Bible stories.

In May of 1955 *Bill Sherman* and *John Becker,* two BVS men, joined our staff. They helped complete several unfinished projects. In October, Bill left to go to Kentucky to finish his BVS year; John stayed on at the mission. Esther Frantz completed her year with BVS and entered Elizabethtown College. *Margaret*

Parsons joined the staff as school cook in September 1955. In January 1956, the Ed Owens completed their BVS service; and the Wagoners completed theirs in February.

Roscoe Rhoades joined the staff as a BVS'er in February to finish out his second year of service.

Language

In order to get closer to our Navaho friends the entire staff is studying Navaho with one of our young Navaho matrons, Mary Hasoesa. She could not read Navaho when we began; so as she taught us to pronounce it we taught her to read it. She had been to school at Ignacio in Colorado and so knew some English. We would pronounce the words as best we could. She would get the idea and give us the correct Navaho pronunciation. We are using Navaho hymns more and more in our Sunday services as we learn to sing them in our Navaho classes.

Clubs

On Friday afternoons we conduct the boys' and girls' clubs, which are attended mostly by our day-school pupils. They learn crafts, sewing, etc. During the past summer these clubs were continued. With most of the returned pupils also attending, more stress was laid on the Bible lesson and worship, with these older pupils participating.

Last June (1955) a young adult club was started by Dick and Ruth Wagoner. It has grown in interest and is attended mostly by younger parents with children under thirteen years. Besides a Bible lesson and worship there are such activities as sewing, measuring and weighing of children, instruction in child care and health, and the making of toys and games by the fathers along with some shop work. This club became so popular that older women insisted that they too be allowed to attend.

An older women's club was started recently by Olivia Ikenberry. So far they have canned peaches, made soap, and worked on comforters.

Hopes for the Future

The entire staff is studying the needs of our Navaho friends and by means of all phases of the work here at the Lybrook Indian Mission we are trying to meet these needs as we recognize them. We realize that their basic need is spiritual. Other needs are a better livelihood, better medical care, and education. We are experimenting with seeds and irrigation in our garden. In club work we teach canning, sewing, cooking and child care. We also have directed recreation. We are beginning to see the development of a group consciousness. We hope that a group fellowship will grow out of this that can be built into a Christian fellowship and a church. The members of the staff need the prayers of the whole Brotherhood that they may be given health and strength for the duties of the day and wisdom and understanding to live and work each day so that Christ and His way of life may become a part of Navaholand.

Equipment

Present Mission Equipment

Buildings include: a mission dwelling; the schoolhouse; the trailer house and annex; a shop; a two-story, four-stall, rough-lumber garage.

Equipment includes: natural gas for refrigeration, cooking, and heating; a Jacobs 110-volt wind charger plant for lights, washing, ironing, etc.; a cesspool system with indoor plumbing, etc.; a Chevrolet carry-all; and a Chevrolet pick-up truck.

Needed Equipment

A new well, when an adequate water supply can be found.

A clinic building.

At least one staff house for a couple with children.

For Your Further Study

The following books published by the Joint Commission on Missionary Education of the National Council of Churches will be found helpful as texts for study. They were used during 1955-56 for our home mission study emphasis.

1. *Within Two Worlds,* by David M. Cory; cloth $2.00, paper $1.25.
2. *The Gift Is Rich,* by E. Russell Carter; cloth $2.00, paper $1.25.
3. *Here Come the Navaho,* Evelyn Underhill (from the U.S. Indian Service, Washington, D. C.).
4. *Know Your Navaho* (free from the Bureau of Indian Affairs, Washington, D. C.).
5. *Your Navaho Neighbor,* by the Department of Sociology, Manchester College; 25 cents.
6. *A Stone Upon His Shoulder,* a novel by Helen Butler; $3.75.
7. *Both Banks of the River,* a novel by Argye Briggs; $3.00.

Note: The items for which prices are given may be ordered from the Brethren Publishing House, Elgin, Illinois.

Other Helpful Study and Resource Materials:

1. "Indian Rights and American Justice," by Harold E. Fey (reprinted from *Christian Century*); 25 cents; order from the Brethren Publishing House.

2. *A Pronouncement on Indian Affairs.* Single copies free from the National Council of Churches of Christ in the United States of America, Division of Home Missions, 257 Fourth Avenue, New York 10, New York.

3. *Your Government and the Indian,* Bureau of Indian Affairs (Haskel Institute, Lawrence, Kansas); single copies free.

4. *Gospel Messenger* Articles:

   "Slums in the Desert," Edna P. Sutton, March 14, 1952.

   "They Gave Us America," Edna P. Sutton, October 15, 1952.

   "The Indian Today," Edna P. Sutton, November 1, 1952.

   "The Religion of the Navaho," Edna P. Sutton, March 21, 1953.

   "In Exchange," Ruby Shearrow, January 10, 1953.

   "Fair Treatment for the Indian American," Kenneth Morse, May 5, 1955.

   "Christmas in Navaholand," Olivia D. Ikenberry, December 12, 1955.

   "I-W's at Lybrook Indian Mission," Dick Wagoner, July 2, 1955.

   "Legislation and Indian Welfare," Edna P. Sutton, March 17, 1956.

   "If We Were American Indians," November 20, 1954.

   "Lest We Forget," J. M. Bennett, May 19, 1956.

Visual Aids:

1. *Brethren Beginnings in Navaholand,* 2x2 Kodachrome slides with script. Rental, $1.50.
2. *The Navaho* (filmstrip), 66 frames in black and white. Rental, 75 cents.
3. *Navaho Children* (filmstrip), 67 frames in black and white. Rental, 75 cents.
4. *Nonebah of the Navahos* (filmstrip), 36 frames in black and white, with script. Rental, 75 cents.
5. *Strangers in Their Own Land* (filmstrip), 75 frames in color, with script. Rental, $1.00.
6. *Peter Flying Eagle* (filmstrip), 65 frames in color with script. Rental, $1.00.
7. *Indian American* (16mm sound movie—40 minutes). Black and white. Rental, $10.00.
8. *Song of the Shining Mountain* (16mm sound movie—29 minutes). Black and white, rental, $8.00; color, rental, $12.00.
9. *Plains Indian Girl* (sound film—15 minutes). Rental, $4.00.

Note: All of the above visual aids may be ordered from **Visual Education Service, 22 South State Street, Elgin, Illinois.**

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